

# Formation Mechanism and Governance Path of Social Exclusion of Agricultural Transfer Population in Demolition and Resettlement Areas

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## ABSTRACT

Citizenship of the agricultural transfer population is the primary task of new urbanisation, and is the path to achieving high-quality development and common prosperity in urban and rural areas. However, in the process of integrating into the city, the agricultural transfer population faces social exclusion, such as the coldness of the aborigines, difficulties in re-employment, limitations in access to resources, discrimination in rural culture, and poor identity. Based on the theory of social exclusion, this paper analyses the above attributes of social exclusion, such as relativity, dynamism and dynamics, and constructs a framework for analysing the mechanism of social exclusion of the agricultural transfer population in the resettlement area, which is based on the social relations, mode of living and cultural environment. It is argued that complex factors such as breakage of existing social relations and stalemate of new social relations, stripping away of farming mode and dependence on urban livelihood, difficulty in self-identification and lack of social identity, etc., have played a role in the social exclusion of the agricultural transfer population in the demolition and resettlement areas in the process of integrating into the city. To eliminate this kind of social exclusion, it is necessary to improve the supporting policies for demolition and resettlement, build a multicultural coexistence model, and promote two-way identity acceptance of the residents.

## KEYWORDS

Demolition and Resettlement Areas; Agricultural Transfer Population; New Urbanisation; Social Exclusion.

## 1. INTRODUCTION

The National Plan for New-Type Urbanisation (2021-2035) states that "the strategy for new-type urbanisation should be improved, and the quality of urbanisation should be upgraded". The National New Urbanisation Plan (2021-2035) states that "the new urbanisation strategy should be improved, and the quality of urbanisation should be upgraded. Improvement of the supporting policy system for the citizenship of the agricultural transfer population should be accelerated, so as to promote the full integration of the population into the cities. New urbanisation is an urbanisation that guarantees people's livelihood, quality and sustainable development at four levels: economic, social, institutional system and town construction [1], which is the power source to promote the sustained and healthy development of China's economy, and the historical task of China's modernisation construction [2]. However, as the key area of new urbanisation construction, the demolition and resettlement areas are facing problems such as social exclusion of the agricultural transfer population, slow process of civicisation, and difficulties in social integration. Therefore, it is urgent for us to explore the social exclusion and the formation mechanism of the agricultural resettlement population in the process of integrating into the city, and to construct a targeted governance system to ensure the smooth

transformation of the new urbanisation, and to lay the foundation for realising the Chinese modernisation goals of high-quality development and common prosperity.

## 2. LITERATURE REVIEW

Demolition and resettlement community is a kind of special community in the process of transition from rural community to urban community along with urbanisation [3], and its resident group mainly consists of agricultural transfer population who have left the rural community where they have been living for generations and have been transferred and resettled to the urban community in a unified way during the process of urban expansion and renewal, when the arable land has been expropriated for construction [4], as well as the migrant population who have been living in rented housing, and the local residents who have been living in purchased housing. urban residents [5]. With the continuous advancement of new urbanisation, how to promote the citizenship of the agricultural transfer population in the demolition and resettlement areas has become a current research hotspot, and at present, the academic community mainly focuses on the evolution of the concept of social exclusion faced by specific groups in the process of population citizenship, the formation mechanism, and the path of governance to carry out research.

The concept of exclusion was first introduced by French scholar Rene Lenior (1974) in *The Excluded Groups: a Decile of the French Population*, defining those who do not fit into the social environment as "excluded groups" [6], and renowned sociologist Anthony Giddens argued that "Social exclusion refers to those ways in which individuals are likely to be prevented from participating fully in wider society", and social exclusion has since been used primarily to study issues related to poverty and deprivation. Subsequently, Burchardt (1999) pushed the study of social exclusion into a variety of fields such as political, economic, social and cultural [7]. Silver and DeHaan, classified social exclusion into three different paradigms, "solidarity-based social exclusion", which refers to the process of weakening and breaking the bonds between individuals and society, "specific social exclusion", which refers to the discriminatory manifestations of group differences, and "monopolistic groups". "and "monopolistic social exclusion", which refers to the consequences of monopolistic groups. Concepts and theories related to social exclusion are mainly applied to the study of the problems of socially vulnerable groups such as landless peasants, migrant labourers, unemployed persons, etc [8].

The causes of social exclusion are the basis of social exclusion theory, including irresistible structural factors such as policy and institutional changes, as well as dynamic individual factors such as an individual's own lack of ability. Giddens (2001) argues that social exclusion is dynamic and historical, so the study of social exclusion should be carried out from the perspective of process theory, i.e. focusing on the formation mechanism of social exclusion. Based on the study of western social exclusion theory, Li Baoping (2008) proposed from the perspective of individual irresistible structural factors that social exclusion will be formed when macro policy or social environment changes make disadvantaged groups detached from the social and employment environment in which they mainly live [9]. Meng Yingying (2011) divided social exclusion into functional exclusion and structural exclusion according to the endogenous and exogenous nature of the barriers, in which the causes of functional exclusion are mainly endogenous barriers such as insufficient quality of individual human capital and low sense of cultural and social identity, while the causes of structural exclusion are mainly exogenous barriers such as household registration system, employment system and social security system [10]. Cao Qun and Wei Yanbin, based on the literature in Europe and the United States, suggest that labour market exclusion leads directly to poverty, which is moderated by exclusion from the national welfare system, and that poverty-induced exclusion from the consumer market serves as a mediating variable that leads to exclusion from social relations, which further contributes to weakened labour relations and reduces the likelihood of the unemployed to be re-employed [11]. proposes mechanisms for the formation of social exclusion at the institutional level

in terms of democratic and legal institutions, the labour market, social welfare institutions, and family and social institutions [12,13].

The core of the governance path of social exclusion is to improve the risk-resistant ability of vulnerable groups through social mutual assistance and policy optimisation [14]. Qin Qiwen believes that to solve the social exclusion problem of landless farmers in the process of urbanisation, it is necessary to improve the objective environment of landless farmers from the institutional environment and employment environment, and at the same time to promote the comprehensive development of individual landless farmers, so as to facilitate the rapid integration of landless farmers into urban life [15]. Bao Haijun believes that the feasible ability of landless peasants is inferior to that of urban residents, so compensatory training is a new idea to eliminate the social exclusion of landless peasants [16]. From the perspective of social network construction, Ye Jihong proposes that the construction of brand-new social relations of the demolished and resettled agricultural transfer population should be promoted by expanding the public space of the community, expanding the connection between migrants and the original migrants, and relying on special community activities [17].

From the existing research, social exclusion contains at least three characteristics of relativity, mobility and dynamism [18]. Therefore, this paper considers that the concept of social exclusion connotes that under the role of structural factors such as policy system and objective environment, individuals are unable to adapt to the society or new environment due to the vulnerability factors such as their own insufficient feasible ability, and then in terms of economy, culture, social relations, etc., they manifested to be estranged from the mainstream group, gradually moving towards the marginal state. Although scholars have classified and explained the social exclusion suffered by the agricultural transfer population at the beginning of this century, and reviewed the western research on the causes and mechanisms of social exclusion, the research on the social exclusion suffered by the agricultural transfer population in the process of civicisation under the background of China's new type of urbanisation is slightly insufficient: firstly, there are abundant studies on the types of social exclusion suffered by landless peasants, but few analyses of the phenomenon of social exclusion in the context of the current civicisation. Firstly, there are rich studies on the types of social exclusion suffered by landless peasants, but there are few analyses on the phenomenon of social exclusion in the context of current democratisation; secondly, although there are a lot of overviews on the causes and mechanisms of the formation of social exclusion in foreign countries, there are fewer explorations of the formation mechanism in the context of current Chinese practice; thirdly, although there are explorations on the paths of governance of social exclusion, the systematic nature is weak, and the research under the context of democratisation is more lacking. Therefore, it is of great significance to explore the formation mechanism of the social exclusion of the agricultural transfer population in the context of citizenship and to put forward the corresponding governance paths, taking into account the specific practice scenarios and special cultural fields in China, in order to promote the citizenship of the agricultural transfer population.

### **3. REPRESENTATIONS AND ATTRIBUTES OF SOCIAL EXCLUSION OF THE AGRICULTURAL TRANSFER POPULATION IN DEMOLITION AND RESETTLEMENT AREAS**

To effectively promote the integration of the agricultural transfer population into urban life as soon as possible and the realisation of citizenship in high quality, it is first necessary to sort out the characteristics of the types and attributes of social exclusion suffered by the agricultural transfer population in the demolition and resettlement areas.

The social exclusion faced by the cross-regional agricultural transfer population is a real problem that hinders the process of citizenship [19]. The PSE survey in 2000 distinguished four dimensions of

social exclusion: poverty - or adequate income or resource exclusion, labour market exclusion, service exclusion, and social relationship exclusion [20]. Based on the current practice status quo of the demobilisation and resettlement area's agricultural transfer population citizenship in the context of China's new urbanisation, this paper will focus on the social exclusion existing in three aspects: economic, cultural and psychological, using the specific representational dimensions of exclusion as the classification criteria.

Social exclusion refers to the exclusion of individuals and groups from the social status of other individuals, groups and even society as a whole, which is generally measured from the three aspects of the existence of social relations, the structural characteristics of social relations, and the quality of social relations, etc [21], and the exclusion from social relations also leads to other deprivations, which further limits people's life opportunities and leads to their gradual marginalisation. On the one hand, due to prejudice, custom or other factors, agricultural migrants in the resettlement areas are often neglected by the mainstream society and cannot achieve social integration; on the other hand, most of the land-loss farmers have psychological identity discomfort [22], which leads to the restriction of their social interactions in the urban community and makes it difficult for them to form a new social network [23].

Economic exclusion manifests itself mainly in labour market and consumer market exclusion. Labour market exclusion includes exclusion from the labour market and labour market exclusion. Exclusion from the labour market is mainly manifested in the fact that due to low education and lack of professional skills, the agricultural transfer population is usually unemployed or engaged in low-threshold and highly substitutable occupations, facing the risk of unemployment at any time after being relocated to the city [24]; the exclusion of the internal labour market is manifested in the fact that due to the reasons of their own professional qualities and knowledge skills, the agricultural transfer population can only engage in jobs with low wages and poor welfare benefits after entering the city. The internal exclusion of the labour market shows that due to their own professional quality and knowledge and skills, most of the agricultural migrants can only engage in jobs with low wages and poor welfare benefits after entering the cities [25]. In addition, the changing environment of urban employment market from labour shortage to skill shortage also constitutes a new obstacle for agricultural migrants to adapt to urban life [26]. Consumer market exclusion includes two main situations: firstly, individuals or families cannot afford to buy or have financial constraints that limit the use of essential goods and services. The second is the inability to purchase essential goods or services from the formal market, i.e., being excluded from mainstream consumption. The agricultural transfer population in the demolition and resettlement areas is unable to reach the average consumption level of urban life due to their relative poverty in terms of economic income, and this difference in resource endowment also results in their inability to reach the consumption level of the city even though they live in the city and are unable to obtain the same educational services, medical services, and public security or property services as the rest of the population [27], and reduces the possibility for them to establish brand-new social relations.

Cultural exclusion means that there are some dominant values and behavioural patterns in society, and those who follow and display different patterns will be excluded. Cultural exclusion is mainly reflected in two aspects in the agricultural transfer population in the demolition and resettlement areas, on the one hand, the differences in lifestyle, behavioural habits, values and other aspects with the urban residents and the original residents of the resettlement area, plus some of the aboriginal discrimination and rejection, making it difficult for the new residents to really integrate into the local life, i.e., the rejection of and disapproval of the rural culture by the urban aborigines; on the other hand, the residents who have been living in the rural area or the demolition site for generations generally retain a deeper affection for the original place of residence. On the other hand, residents who have been living in rural areas or demolition sites for generations generally have deeper feelings for their original places of residence, and when they first enter the city and face brand-new interpersonal relationships and cultural atmosphere, they often face adaptive barriers, and it is difficult

for them to create psychological identity for their new identities [28], i.e., the agricultural transfer population's attachment to the rural culture and rejection of the urban culture and non-identification.

The attributes of social exclusion are an important reference for the identification of exclusion mechanisms, so it is necessary to further analyse the attributes of social exclusion in the context of China's current practice on the basis of social exclusion representations. Giddens carries out the study of social exclusion mechanism from the perspective of process theory, and believes that social exclusion is dynamic and historical. Tony Atkinson believes that relativity, dynamism and dynamics are not only the three basic elements of the concept of social exclusion, but also the basis for the study of exclusion and integration mechanisms [29].

The relativity of social exclusion assumes that social exclusion is spatially and temporally specific, that the targets of exclusion are often in a disadvantaged position in society, and that they are generally characterised by low levels of income, lifestyles and cultural values that are different from those of the rest of the group, i.e., that exclusion is not an individual characteristic, but that it is often manifested through the community. Any application of social exclusion criteria must take into account the situation of the individual and the actions of others. For the agricultural transfer population in the demolition and resettlement areas, the direct environmental changes brought about by the demolition and resettlement are the rapid disintegration of old social relations and the difficulty of reconstructing brand new social relations, the instantaneous elimination of the farming way of life and the urgent need to find a way of earning a living in the city, and the differences and conflicts between the urban culture and the rural culture, which generate a lot of social exclusion, making it difficult for them to be integrated into the city at the early stage of the civilisation. The plight of these people was already difficult to integrate into the city at the early stage of their civilisation.

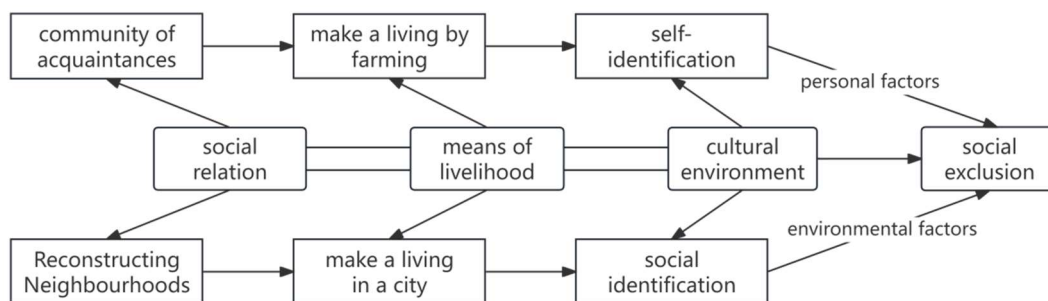
The dynamics of social exclusion suggests that social exclusion is first and foremost about the current state of the excluded individual as well as their development prospects, and that the inability to integrate into urban life in all its aspects further reduces the likelihood that they will be able to change their development situation in the future; second, social exclusion is characterised by its intergenerational transmission, which is reflected in the inaccessibility of high-quality educational resources caused by economic exclusion and weak viability, which ultimately leads to the intergenerational transmission of relatively weak resource endowments to children; further, different types of social exclusion may reinforce each other. Secondly, social exclusion has the characteristic of intergenerational transmission, which is mainly reflected in the inaccessibility of high-quality education resources caused by economic exclusion and weak viability, which ultimately leads to the weak viability of children, and the intergenerational transmission of social exclusion due to the relatively weak resource endowment. The various types of social exclusion that exist in demolition and resettlement areas are not independent of each other; in particular, economic exclusion, which is at the centre of social exclusion, usually leads to exclusion from services, culture, relationships and other aspects. In addition, relational exclusion and cultural exclusion are often linked to each other. The combined effect of all kinds of social exclusion will lead to the loss of opportunities and the weakening of the ability of the agricultural transfer population living in the demolition and resettlement areas to develop and live in the city [30], and ultimately lead to the gradual marginalisation of the population in the urban life, making it difficult for them to be integrated into the urban life.

The dynamic nature of social exclusion suggests that exclusion is an action of a dynamic agent and that the causes of exclusion are multidimensional. On the one hand, exclusion can be the result of the individual's own active withdrawal, and on the other hand, exclusion can be caused by other people as well as by the environmental situation. That is to say, according to the differences in the formation of the causes, social exclusion can be divided into two types: passive social exclusion (mainly refers to the excluded person is in the state of being excluded because of external factors or congenital factors, etc.) and active social exclusion (mainly refers to the individual in the subculture under the influence of subcultures, due to the lack of identification with the mainstream society and choose to

take the initiative to marginalise or segregate the state of the state) [31]. The institutional arrangement of demolition and resettlement, the urban aborigines' disapproval of the culture and habits of the agricultural transfer population, and the natural inferiority of the land-loss peasants' own labour skill qualities, together constitute the main factors of passive social exclusion. In the case of involuntary demolition and relocation, the local sentiment that is difficult to part with will further lead to the psychological rejection and disapproval of the new urban identity of the agricultural transfer population, thus constituting the main factor of active social exclusion.

#### 4. MECHANISMS OF SOCIAL EXCLUSION OF THE AGRICULTURAL TRANSFER POPULATION

According to the theory of social exclusion, demographic factors such as family change and aging, labour market factors such as unemployment and changes in labour market demand, and policy factors such as reduction of social subsidies and lack of social security are common factors triggering social exclusion. In the process of demolition and resettlement, the social relations, livelihoods and cultural environments faced by the agricultural transfer population have undergone great changes [32], and the solidification of their self-identity, which has been built up in the rural acquaintances' social relations and generations of farming, and the changes in the environment, such as the brand new social relations to be built up, the difficulty of earning a living in the urban areas, and the rejection of the local residents after demolition and resettlement, have jointly triggered the phenomenon of social exclusion. Therefore, starting from the common elements of social exclusion and taking into account the specific situation of the demolition and resettlement areas, this paper proposes the following reasons for the formation of social exclusion of the agricultural transfer population:



**Figure 1.** Diagrammatic representation of the mechanisms of social exclusion of the agricultural transfer population

(Photo credit: drawn by the author along the lines of this article)

The formation of social exclusion faced by the migrant agricultural migrant population in the resettlement area is mainly due to the lack of response: Firstly, the forced resettlement makes the migrant agricultural population directly face the mutation of social relations, on the one hand, it is unable to deal with the rupture of the old social relations, on the other hand, it is difficult for the reconstruction of the new neighborhood relationship; Secondly, the resettlement of arable land accompanied by demolition and relocation has forced the agricultural transfer population, who used to make a living by farming for generations, to turn to cities to make a living, and the lack of their own abilities and skills has caused a lot of difficulties for them to be re-employed. On the one hand, it is the difficulty of self-identification of urban identity, and on the other hand, the acceptance of the agricultural transfer population by urban natives is persistently low.

#### **4.1. Reconstruction of Social Relations: A Direct Challenge to Self-identity and Acceptance**

At the early stage of demolition and resettlement, the social network of the agricultural transfer population is in the state of reconstruction [33], under involuntary demolition and resettlement, their dependence on the original social relations and their disapproval of their new identities constitute the internal causative factors for the rejection of social relations and the formation of active social rejection, while the active alienation of the urban aborigines from the newcomers of the population of demolition and resettlement constitutes the external causative factors for the rejection of social relations and the formation of passive social rejection, and it will further exacerbate the The active alienation of the urban indigenous population from the newcomer relocated population constitutes an external cause of social exclusion, forming passive social exclusion, and will further aggravate the disagreement of the agricultural transfer population with their new urban identity.

First of all, along with the changes in the objective environment of demolition and resettlement is the reconstruction of social relations. Before the demolition and resettlement, the agricultural population in the resettlement areas lived in the countryside, and the establishment and maintenance of their social relations mostly depended on blood relations and geographical relations, often in a poorly ordered pattern. However, under the top-down arrangement of demolition and resettlement system, the agricultural transfer population is forced to leave the rural society where they have been living for generations, and their familiar neighbours are scattered all over the place, so the informal social relations accumulated in the rural society for a long time instantly disintegrate, and the social capital embedded in the social network is lost [34], and is replaced by a brand-new social relation that needs to be rebuilt after resettlement in the urban community, and the neighbours of the new community are from all over the world, and do not know each other. Neighbours in the new community come from all directions and do not know each other [35], in addition to the independent and complete set of apartment-type centralised living in the demolition and resettlement area, which further hinders the maintenance of the original neighbourhood relationship and the construction of brand new social relationship. The attachment to the original social relations of the native society and the discomfort of the new social relations that need to be rebuilt in a short time make the agricultural transfer population face the difficulty of reconstructing the social network and realising social integration in the early stage of the demolition and resettlement process.

Secondly, the transformation of the household registration status of the agricultural transfer population in the demolition and resettlement areas is realised in the context of urbanisation and the adjustment of urban planning, and the structural changes brought about by such involuntary demolition and resettlement are usually accompanied by the inherent reliance on the original social identity and social relations of the population in the demolition and resettlement areas, and the inertia of their identity that hinders their brand-new social identity. The involuntary reconstruction of social relations is accompanied by the deviation between the institutional identity and the actual perceived identity, and the psychological transformation is often lagging behind, and the direct effect is that it is difficult for the agricultural resettled population to achieve self-identity and acceptance in the new environment. In the process of urbanisation, demolition and resettlement is usually carried out in a top-down and involuntary manner, and although the agricultural transfer population in the demolition and resettlement areas has achieved the change of household registration status in a short time, it is difficult to complete the change of self-identity in a short time at the psychological level, which has resulted in the phenomenon of the disconnection of the institutional identity and the actual identity dislocation [36]. Living in the rural acquaintance society for generations, the demolition and resettlement groups are mostly attached to their neighbours and have a deep-rooted identification with the farmers, and this deep identification with the original villager identity [37] increases the difficulty of reconstructing their own social relations. In addition, the weakening of the sense of belonging brought about by the involuntary disintegration of stable social relations will enhance the rejection of

brand-new social relations in the urban environment by the resettled agricultural population, which will also further increase the difficulty of their social integration.

Finally, the non-acceptance of the agricultural transfer population by the urban natives will further weaken the sense of belonging of the agricultural transfer population in the urban community. In the process of passive demolition and resettlement, the identity boundaries of the agricultural transfer population are gradually blurred, which is different from traditional farmers and modern citizens [38], the first dilemma faced in this transition stage is that it is difficult to maintain the acquaintance relationship of the vernacular society, and also difficult to establish a brand-new social relationship with the urban natives, which will result in the exclusion of the agricultural transfer population from the urban community even though they are living in the demolition and resettlement area. The result is that, although they live in urban communities, the agricultural transfer population in the resettlement areas is excluded from the social relations of urban communities, and eventually becomes marginalised.

#### **4.2. Sudden Changes in Lifestyles: A Central Challenge to the Integration and Adaptation of Populations**

Stable employment and income are important prerequisites for agricultural migrants to settle down in urban communities and live and work in peace and contentment. The change in livelihood from farming to working brought about by demolition and resettlement has not only challenged the agricultural migrants to adapt to the labour market with their accumulated skills and experience, but also made it more difficult for them to enter the urban job market in the context of the current economic transformation and urban industrial restructuring. Unemployment brought about by sudden changes in the way of life is mainly divided into two types of factors, one is self-exclusion and the other is job market exclusion. The self-exclusion of the unemployed group's re-employment is mainly examined at two levels, on the one hand, the unemployed's own re-employment of the competent will be low, for example, land-loss farmers in the early stage of demolition and resettlement usually get a number of arable land compensation, some farmers also therefore always hold the "wait, rely on, want" idea, completely relying on the compensation for life and refused to enter the labour market. They refuse to enter the labour market. On the other hand, the low level of their own human capital also adds to their difficulties in re-entering the labour market. In terms of rejection in the job market, this is mainly manifested in the shrinking number of jobs brought about by the downturn in the economic situation, and the shift in recruitment by enterprises from the demand for manual labour to the demand for knowledge and skills in the context of industrial upgrading.

Firstly, In the process of urban renewal and urban planning and other policy adjustments, the agricultural transfer population has not only realised the change from agricultural household registration to urban household registration, but also realised the change from mainly engaging in agricultural production to mainly engaging in non-agricultural production in terms of occupational status [39]. However, due to the huge difference between the agricultural labour skills and experience accumulated in the countryside and the demand of the urban employment market, coupled with the fact that the resource endowment related to farming has been completely removed along with the demolition and resettlement, the group of people who have mastered the farming skills is in a passive position in the urban hiring system, and they are often unable to rely on their own ability to cope with the changes in the environment and to change the current employment status quo, which directly leads to the fact that the population of the agricultural transferring population is often affected by the labour market after being in urban communities. In the urban community, the agricultural transfer population is often excluded from the labour market, mostly in long-term unemployment or engaged in the sub-labour market with low income and poor conditions, which is highly substitutable and unstable [40].

Secondly, Under the background of current economic transformation and industrial upgrading, industries continue to optimize and upgrade, and production methods are becoming increasingly

digitalized [41], and the urban employment market has gradually shifted from labour shortage to technology shortage, and the requirements of recruiting enterprises for candidates' own skills and work experience are generally higher than the average level of landless peasants, which forms a labour market exclusion of the agricultural transfer population who are short of vocational skills [42]. With the rise and growth of artificial intelligence, low-skilled manual labour jobs are gradually replaced by artificial intelligence, coupled with the economic downturn brought about by the shrinkage of jobs, a number of factors will continue to reduce the employment space of the agricultural transfer population. In addition, the backwardness of the vocational training system provides limited assistance to the agricultural transfer population in the demolition and resettlement zones in adapting to changes in the vocational environment, and the current level of vocational training of varying quality makes it impossible to provide effective and adequate assistance to the agricultural transfer population in the demolition and resettlement zones in achieving successful re-employment and stable employment.

Thirdly, access to and freedom of the labour market is a key factor in the adaptation of individuals to social life, with constructive and instrumental significance [43]. Occupational impacts of multiple factors and the accompanying lack of income can further affect their quality of life and access to quality education, healthcare and other resources and services, thus hindering their integration and adaptation to urban life. Unemployment, unstable employment and low-quality employment brought about by labour market exclusion directly contribute to the gap between the income levels of landless peasants and those of urban residents, followed closely by consumer market exclusion. Unable to achieve the same level of goods and services as urban residents, landless peasants are often excluded from most social activities of urban residents, making it difficult for them to establish new social relationships and triggering social relationship exclusion. Social exclusion further deprives landless peasants of employment opportunities and possibilities, creating a vicious circle that greatly hampers the integration of the agricultural transfer population into the cities and the realisation of citizenship.

### **4.3. Rural-urban Cultural Conflict: A Key Factor in Poor Social Identity and Acceptance**

The resettlement areas are usually composed of multiple subjects such as the agricultural transfer population, the urban migrant population and the urban aborigines, etc. Under the huge difference between urban and rural culture and customs, the disagreement of the agricultural transfer population with the urban culture and the disagreement of the urban aborigines with the rural culture together contribute to the formation of the cultural exclusion between the urban and rural areas. Although the household registration status of the demolished and resettled agricultural transfer population has changed to urban household registration, their behaviour and habits often remain the same as those in the countryside. The difference between rural and urban cultures in terms of the right to use the open space around the house is a common cultural conflict in the demolition and resettlement areas. The traditional sense of "enclosure" and the default habit of use in the countryside make the agricultural transfer population in the urban community often engage in the behaviour of enclosing the public space for themselves [44], believing that the first user of the development has the right of possession, but in the urban aborigines' cultural concepts and habits of use, it is not the case that the agricultural transfer population has the right of possession in the urban community. However, in the cultural concepts and default rules of urban aborigines, green areas and open spaces between buildings are public areas, which are forbidden to be occupied by private individuals. This cultural conflict is not uncommon in resettlement communities, as it is a result of the default interests of the migrant agricultural population based on their native culture on the one hand, and the boredom and rejection of the native culture by the urban aborigines on the other hand. After transferring to urban areas, farmers are affected by their own cultural habits formed in the native society for a long time, and it is difficult for them to adapt to the culture and practice rules of urban communities in a short time [45]. While the urban aborigines have long been used to the urban culture and the default rules

of life in the neighbourhood, when facing the new aborigines to destroy the established cultural rules, they will be rejected and resisted. This kind of contradiction in daily life habits and concepts caused by the cultural differences between urban and rural areas constitutes a social factor that makes the agricultural transfer population in the demolition and resettlement areas suffer from social exclusion and cannot be recognised and accepted by the urban aborigines.

Social networks and cultural exclusion will further reduce the re-employment opportunities and possibilities of the agricultural transfer population, exacerbate the exclusion of the employment market, and the subsequent reduction in income levels and the exclusion of the consumer market will make it more and more difficult to establish social relations and cultural exchanges between the agricultural transfer population and the urban natives, and ultimately form a huge obstacle to the integration of the agricultural transfer population into the city and the realisation of the citizenship of the agricultural transfer population.

## **5. PATHS OF GOVERNANCE OF SOCIAL EXCLUSION OF THE AGRICULTURAL TRANSFER POPULATION**

To solve the problem of social exclusion of the agricultural transfer population in the demolition and resettlement areas, it is necessary to precisely implement measures to address the unique formation mechanism of their social exclusion. Firstly, it is necessary to optimize and adjust the resettlement policy and employment assistance policy so that the agricultural transfer population in the demolition and resettlement areas can "move in, live steadily and live well"; secondly, the local government and the community committees should give full play to the role of cultural creation, promote the cultural exchanges and fusion between the agricultural transfer population and the urban natives, and promote the state of multicultural coexistence. Finally, grassroots communities should give full play to the role of acceptance and guidance, promoting the self-identification and self-acceptance of new residents in marginalised urban communities on the one hand, and the social identification and acceptance of new residents by indigenous people on the other. Through all-round measures at the three levels, the social integration of residents of marginalised urban communities should be promoted, and the process of citizenship should be facilitated, so as to guarantee the acceleration of the new urbanisation process.

### **5.1. Optimisation of Supporting Policies and Adjustment of Related Systems**

Firstly, the policy of demolition, relocation and resettlement should be optimised, so that the agricultural transfer population can really "move in" in urban communities. In the process of urbanisation, the continuation of the demolition and resettlement work depends on the improvement and steady implementation of the demolition and resettlement policy. On the one hand, it is necessary to improve the supporting policy system, safeguard the rights and interests of land-loss farmers and resettlement groups, widely consult the public, optimize the compensation plan for land expropriation, guide farmers and resettlement households to voluntarily withdraw in accordance with the law, and transfer the land with compensation, so as to relieve them of their worries about moving into the city and resettling in urban communities; on the other hand, it is necessary to optimize resettlement plans, maximize the preservation of the original social relations of the agricultural population to reduce the impacts of the social relationship breakage, and reduce the impacts of their moving into the urban communities. On the other hand, resettlement programmes should be optimized to maximize the maintenance of the original social relationships of the agricultural transfer population, reduce the impact of broken social relationships, and make it less difficult for them to reconstruct their social relationships after moving into urban communities.

Secondly, improve the supply of public services, so that the urban life of the agricultural transfer population can be "stable". Firstly, the unemployment insurance system should be improved to ensure

that the family life of land-loss farmers and other people in the early stage of resettlement is guaranteed; secondly, human capital plays the most direct supportive role in the process of urbanisation of the agricultural transfer population [46], and targeted vocational education and training for the agricultural transfer population at the institutional level is important for the completion of the change of their professional identity, adaptation to the non-agricultural job market, and integration into the urban life. The significance. Accordingly, the community level should actively cooperate with the institutional arrangement, identify groups with employment difficulties in a timely manner, and organise and carry out employment skills training to improve their working skills, so as to fundamentally improve the feasible ability and independent mobility of landless peasants; last but not least, it is necessary to set up a platform for employment assistance, provide landless peasants with abundant job-seeking information and employment services, and at the same time, provide equal employment opportunities and occupational treatment, equal vocational skills training, and equal vocational skills training and treatment, and equal vocational skills training and vocational skills training [47]. Finally, an employment support platform should be established to provide landless peasants with abundant job-seeking information and employment services, and provide the agricultural transfer population with equal employment opportunities and occupational treatment, as well as the same vocational skills training and career promotion paths, so as to realise equal pay for the same work.

Lastly, the infrastructure should be improved in order to make the urban life of agricultural migrants "better". The sense of belonging of the agricultural transfer population in urban life comes from their sense of "happiness". Restricted by the economic cost, the demolition and resettlement areas are often more remote, which brings a lot of inconvenience to the daily work and life of the agricultural transfer population. Under this premise, if the community living environment can not reach the average level of other urban communities, it will inevitably bring a lot of psychological disparity to the residents, and hinder the formation of the residents' sense of belonging. Therefore, the living environment in the resettlement areas should be optimised as much as possible, the infrastructure should be strengthened, and the sanitary environment within the community should be improved, so as to be on a par with the average level of ordinary urban communities, and to satisfy the original intention of resettlement to improve the living environment. In addition, consideration should be given to equipping the resettlement communities with the medical care, transport, pre-school education and other ancillary facilities needed in daily life, so as to enhance the residents' satisfaction with their lives and their sense of belonging in all aspects, and to promote the process of their civicisation.

## **5.2. Construction of a Model for Multicultural Coexistence in the Community**

Mutual recognition and integration of rural and urban cultures is a key link in eliminating social exclusion, enabling the agricultural migrant population to develop a sense of belonging to the resettlement area, and the urban natives to accept the resettled population [48]. The ethnic group model of social integration, one is the assimilation model that emphasises voluntary relocation and gradual integration, and the other is the pluralism model that involuntarily relocated groups achieve cultural equality and political and economic integration [49], which emphasises the achievement of social unity and integration through the multicultural coexistence among different groups. As a passive demolition and resettlement of the agricultural transfer population, the process of its integration into the city is more in line with the pluralistic model of social integration.

Firstly, to guide the residents of the demolition and resettlement areas to establish the concept of equality and mutual respect between urban and rural cultures. The attachment of the agricultural population behind the passive demolition and resettlement to their own rural culture makes it difficult for them to give up their original cultural habits and fully adapt to the cultural habits of the city after the demolition and resettlement. Therefore, it is easiest to build a multicultural coexistence model in the resettlement area, which relies on the recognition and acceptance of the rural culture by the urban aborigines and the respect and acceptance of the urban culture by the agricultural transfer population.

Therefore, at the early stage of the demolition and resettlement process, the urban indigenous people and the agricultural transfer population should be guided to establish the concept of cultural equality and respect for each other.

Secondly, conditions should be created to enhance the understanding of the cultures of the indigenous urban population and the migrant agricultural population. Multicultural coexistence is rooted in understanding and respecting each other's cultures. It is often difficult for passive groups to break down the barriers of their own social circles in the short term. Therefore, the government and the community should play a leading role in the early stage of the resettlement process to create a space for the residents to communicate with each other and to create opportunities for them to come into contact with each other.

Lastly, the promotion of cultural integration and remodelling in resettlement and demolition areas. The multicultural coexistence model relies on the integration and reshaping of community culture. Community workers can make use of major festivals to carry out a variety of folk activities and cultural activities in the community to promote cultural exchanges between new residents of marginalised communities and urban aborigines. Through the organisation of special events and other means, they can attract the participation of different groups, create a new community culture, improve the mobility of new residents in the social space, and ultimately promote multicultural intermingling and coexistence.

### **5.3. Promotion of Two-way Identity Acceptance between Self and Society**

As new residents of urban communities, the degree of social integration of the agricultural transfer population in demolition and resettlement areas depends, on the one hand, on the individual's initiative and motivation, that is, self-identification and self-acceptance; on the other hand, it also depends on the social integration and social acceptance of the new residents by the urban natives. Therefore, at the micro level, the measures to promote the integration of the agricultural transfer population in the demolition and resettlement areas into the city as soon as possible should be two-way, not only to raise the subjective consciousness of the new residents and promote their self-identification and self-acceptance of the "urban identity", but also to set up a platform and create the opportunity to promote the social recognition and social acceptance of the mainstream society, which is made up of the indigenous residents of the city, to the new residents in the marginalised communities in the city. It is also necessary to build platforms and create opportunities to promote the social identity and social acceptance of new residents in marginalised urban communities by mainstream society, including urban indigenous people. A new social network should be constructed with the two-way identity of self and society to guide the flow and path of the citizenship of the agricultural transfer population and create conditions for the subsequent development [50].

Firstly, it promotes the self-identification of the agricultural transfer population with their new identities. Good social integration requires that new residents take the initiative to align themselves with the new environment and new life in terms of cultural values and lifestyles, and affirm the value of their own identity. In the face of the identity change from villagers to urban residents, the agricultural transfer population will inevitably bear a certain degree of psychological adaptive pressure, so the local government and the community should take the initiative to guide them to strengthen their self-identity, establish a sense of the main body, actively participate in various community activities, and actively take action to accelerate the pace of social integration, and at the same time, timely identification of the psychological confusion and discomfort of the new aborigines during the process of social integration, and targeted guidance to promote the social integration of the new aborigines. At the same time, they should identify in a timely manner the psychological confusion and discomfort of new residents in the process of social integration, and provide targeted counselling to promote their recognition and acceptance of their new identities.

Secondly, to promote the social recognition of the agricultural transfer population by the urban indigenous population. The last kilometre of integration into urban life for the agricultural transfer population living in demolition and resettlement areas is the recognition and acceptance of the aborigines, who are members of mainstream urban society. Local governments should give full play to their guiding role, enhance the tolerance level of urban aborigines, and promote their understanding and acceptance of the new residents by organising cultural exchanges, thereby creating an atmosphere of integration at the level of the whole society, and laying the foundation of humanistic conditions for the rapid civilisation of the agricultural transfer population.

Thirdly, it promotes the construction of brand-new social relations between the agricultural transfer population and the urban aborigines. Concentrated living in demolition and resettlement zones usually leads to the problem of segregation of social interactions and dilution of neighbourhood relations among the agricultural transfer population [51]. Therefore, on the basis of promoting the two-way identification between the self and society of the agricultural transfer population, a platform should be built to promote the communication between them and the urban aborigines, to promote the construction of a new social relationship between the two, and to help the agricultural transfer population adapt to and integrate into the urban life as soon as possible.

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